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A

LETTER

TO

Dr. *SACHEVERELL*:

Concerning

Calvin's Loyalty.

By a True Lover of the Monarchy and Church of *ENGLAND*.

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Reverend SIR,

YOUR *Christian Zeal in the Defence of our Church and State from False Brethren and Popular Tyranny, will ever recommend You to the Esteem of all Well-wishers to the* English *Constitution. I wish every one of your Order in their several Stations may, as oft as there is Opportunity, boldly Preach upon the Text, set by St.* Paul *himself to* Titus, Put them in remembrance, *&c.*

Tho' Passive Obedience be worn out of Date and laugh'd out of Countenance by our Machiavels, *who having trodden under foot the Rights of the Church, think themselves high enough to reach at, and able to pull down those of the Crown: Yet that Doctrine is founded on the Rock of God's Word; and I know not why an Honest* English *Church-Man should be ashamed of it; nor why any dares put asunder, what God has joined,* Fear God, Honour the King. *There is one in Heaven, by whom Kings reign, who will laugh to scorn those, who despise Dominion, and speak Evil of Dignities. Such Men have yet the Face to set up for Patriots, and glory in the Name of Protestants; But let them usurp what Name they will, their Principles, in relation to Princes, are rank Popery; and that they have been disown'd at* Geneva, *will appear by the following Discourse translated Word for Word out of* Calvin's Latin *Works.*

May those Horses and Chariots of Fire, which were round about *Elisha* (2 *Kings* 6. 17.) for his Defence against the Host, Chariots and Horses, which compassed the City, Camp always round, and ever Protect our *English* Monarchy, and Church, that they may never Degenerate into a Commonwealth, and Fanatical Presbytery.

1 Pet. C. II. *V.* 13, 14, *to V.* 21. *Be subject to every ordinance of man*, &c.

Tit. *C.* III. *V.* 1. *Put them in remembrance, that they be subject*, &c.

1 Tim. C. II. *V.* 1, 2, 3. *I exhort therefore*, &c.

Rom. *C.* XIII. *V.* 1, *to V.* 7. *Let every soul be subject unto the higher powers*, &c.

Read Calvin's *Comments on the foresaid Places; and his Institutions, Book* IV. *Chap.* XX.

IT appears by very many Places, that the Apostles had much-a-do to keep in the Common People under the Command of the Magistracy, and Sovereignty. For we all naturally are desirous of Dominion; hence it is, that none is very willing to submit himself to another. There are always those turbulent Spirits, who believe neither the Kingdom of Christ to be well advanced, unless all Earthly Powers are abolished; nor the Liberty he gives us truly enjoyed, except they shake off the Yoke of every Human Ordinance, to which they owe Subjection. The *Gentiles*, as well as *Jewish* Christians, seeing all the Powers of the World almost to be Enemies of Christ, and to persecute his Religion with a most inveterate Spleen, did think them unworthy to be honoured, or own'd as lawful Princes, since they endeavoured to snatch away the Kingdom from Christ, the only Lord of Heaven and Earth. These Reasons moved St. *Paul* to be more earnest in justifying the Power of Princes; and, though they be the sworn Foes of Christ, and bend their whole Might to

to oppoſe his Kingdom, yet the Apoſtle expreſſy commands us not only to obey them, but alſo to recommend their Welfare to God by Prayers. Thus the Prophet *Jeremiah* ſpeaks to the *Iſraelites*, c. 29. v. 7. *Seek the Peace of the City.* Behold, they were ſtript of all their Goods, pulled away out of their Houſes, driven into Baniſhment, thrown into wretched Slavery; yet they are ordered to Pray for the Conqueror's Happineſs: Not as we are commanded otherwiſe to pray for our Perſecutors, but that his Kingdom may be preſerved Safe and Peaceable.

So *David* having already been deſigned King by God's Appointment, and Anointed with his Holy Oil, when he was moſt undeſervedly purſued by *Saul*, accounted the Life of *Saul* Sacred, which God had Hallowed by the Honour of the Kingdom. *The Lord forbid*, (1 Sam. *c.* 24. *v.* 6.) ſays he, *that I ſhould ſtretch forth my Hands againſt him, ſeeing he is the Anointed of the Lord.*

This utmoſt Reverence therefore, and Duty we owe to all Governors, whatſoever they be: Which I inculcate the oftner, to the end we may learn not to ſhake off the Men themſelves, but that we reſt ſatisfied in this, that by God's Will they bear that Perſon, on whom he has Imprinted and Engraven an Inviolable Majeſty. But you'll reply, That there is a Mutual Duty of the Governors to their Subjects. I have already owned it: But if you infer from hence, that no Obedience is to be paid, but to a Juſt Government, you are a very bad *Logician.* For Husbands are bound to their Wives, Parents to their Children, by Mutual Duties: From which if the Parents or Husbands depart, ſhall the Children be ever the leſs Obedient to their Parents, the Wives to their Husbands? Wherefore, if we be cruelly Tormented by an Outragious Prince, if we be Pillaged by a Covetous or Luxurious one, if we be Neglect-

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ed by a Lazy one, if for Religion's ſake we be Afflicted by an Impious or Sacrilegious one; let us remember our Sins, which are thus puniſhed by God. Then ſhall Humility bridle our Impatience. Let us conſider, that 'tis none of our Buſineſs to remedy ſuch Evils: Nothing is left for us to do, but to Implore God's Aſſiſtance, in whoſe Hands are the Hearts of Kings, and Management of Kingdoms.

The Reaſon, why we ought to be ſubject to Magiſtrates, is, becauſe they are ſet up by the Appointment of God; and if it be his Pleaſure thus to Govern the World, he ſtrives to turn Up-ſide-down God's Order, and ſo reſiſt God himſelf, whoſoever deſpiſes the Power. Furthermore, we muſt underſtand Powers to be from God, not as Plagues, Famine, War, and other Puniſhments, are ſaid to be from him; but becauſe he himſelf has Ordained them for the Lawful and Right Adminiſtration of this World. When the Apoſtle ſaith *every Soul*, he thereby removes all Exception, leaſt any one ſhould think himſelf free from this Subjection. If an Evil Prince is ſent as God's Scourge, to puniſh the Sins of the Nation, let us conſider that this happens to us by our Fault, that the greateſt Bleſſing of God is turned into a Curſe: And let us not forbear ever the more to Reverence the good Ordinance of God; which we ſhall eaſily do, if we impute to our ſelves, whatſoever chances to be Ill in it. Princes never abuſe their Power ſo much, by Afflicting Good and Innocent Men, but that in their Tyranny they ſtill retain ſome ſhew of a Juſt Dominion: There can be therefore no Tyranny, but that ſome way or other, it may conduce to preſerve Human Society.

St. *Peter* bids us to *be ſubject to every ordinance of man*, &c. which is thus called, not becauſe it has been found out by Men, but becauſe ſuch orderly way of Living belongs properly to Men. Thoſe therefore, which

which are ſet over us, may claim our Obedience, becauſe they are raiſed to that Dignity, not by Chance, but by the Providence of God. St. *Paul* cuts off all Objections by pronouncing, that *there is no power but of God.* And for that Reaſon the Scripture ſo often warns us, that 'tis God who ties on the Girdle of Kings, and tranſlates Kingdoms whitherſoever he will. Subjects ought without all Diſputes to obey their Governors, becauſe they are advanced over them by the Hand of God. Tho' Kings and other Magiſtrates often exerciſe a Tyrannical Cruelty more than a Lawful Government, ſuch as were in Power when this Epiſtle was written, yet God's Ordinance ſtands firm, and his Deſign fixed without Alteration. Beſides there never was, nor can be imagined ſuch a Cruel and Arbitrary Tyranny, in which ſome Shadow of Equity does not ſtill appear. God never ſuffers that Ordinance to be ſo far extinguiſhed by the Wickedneſs of Men, but that ſome Lineaments always remain: In ſhort, any kind of Government though never ſo Deform and Corrupt, is ſtill better and more profitable than Anarchy. If the Superior abuſes his Power, he ſhall hereafter give an Account of it to God; yet for the preſent he does not loſe his Right.

Samuel (1 *Sam.* 8. 11.), when he foretold the People, what they were like to ſuffer from their Kings, *This will be,* ſaith he, *the right of the king, who ſhall reign over you: He'll take your Sons,* &c. to *v.* 19. Certainly he did not mean that Kings might do this by Right, but he call'd it the Right or Privilege over the People, who muſt of Neceſſity obey, and not reſiſt; as if *Samuel* had ſaid, Thus far the Will of your Kings ſhall proceed, which it ſhall belong to none of you to reſtrain; This only ſhall be left you, to receive their Commands, and obey their Word.

Let this therefore be fix't in our Minds and always

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ſet before our Eyes, that even the worſt of Kings are ſet up by the ſame Decree, which eſtabliſhes the Kingly Authority ; then we ſhall never entertain thoſe ſeditious Fancies, That a King is to be treated as he deſerves ; and that we may lawfully ceaſe to be Subjects, when he ceaſes to behave himſelf, as becomes a King.

FINIS.